John Bar Zo'bi

EXPLANATION OF THE DIVINE MYSTERIES

Translated by

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Introduction

John Bar Zo'bi who is the author of the "Explanation of the Divine Mysteries" was the member of the monastery of Mar Sawrisho called Beth Qohe which was situated in the North West of Adiabene. He lived at the end of the 12th century or at the beginning of the 13th century. His date of birth, date of death and details about his life are quite unknown. He was known as a man of great reputation and of science. The main reason for his popularity seems to be his fidelity to the Syriac tradition in general and to the genius of the Syriac language in particular in a period when this language was slowly falling into decadence. Another reason is his reconciliatory spirit which is clear in all his works whether grammatical or philosophical or theological. "The Explanation of the Divine Mysteries" is really an adaptation of the explanation of the eucharistic liturgy of Gabrial Quatraya and that of Abraham Bar Lipha. According to Baumstark it is preserved in four manuscripts: Diarbekir 67, Paris 352, Add. Cam. 2818 and Natre Dame de Semence 82. Rev. Fr. W. De Vries has discovered in the Vatican library another manuscript of it which is named Codex Borgianus 90.

We have made use of this manuscript which has 76 folios. F 34 a to f. 69 b. contains this discourse (memra) on the divine mysteries. The colophon f. 75 a to 76 a informs us on the date of the manuscript and about the copyist. This was copied by a priest named Romanos who was the son of deacon Michael. He finished the transcription on Saturday 9th of November 1869, the vigil of the second Sunday of the dedication of the Church, under the Patriarchate of Mar Joseph Audo of

Alqosh. It was written on account of the request from the Chorepiscopa Youssef, the son of Dawoud of Mossul.

I avail myself of this opportunity to express my deepfelt gratitude to all those who helped me in the preparation and publication of this book. I am specially thankful to Rev. Fr. Kuriakose Narithookkil who helped me in the translation of this book. I thank Rev. Dr. Joseph Kallarangatt for having read the manuscript and given valuable suggestions. I am very indebted to the Oriental Institute of Religious Studies Publications, Kottayam for having taken up the publication of this work and to the Manager and staff of Bethany Press, kottayam, for their earnestness and co-operation in the printing of this work.

Thomas Mannooramparampil

Paurastya Vidyapitham
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25-12-1992.

Explanation Of The Divine Mysteries

John Bar Zo'bi

(f. 34 a) Even so, by the power of Jesus Christ king and Lord, I transcribe and copy carefully this admirable "Memra" which explains one after another all the Divine Mysteries by demonstrating and rendering comprehensible their structure according to an amazing and wonderful aim. The author and composer of this Memra is the Rabban of happy memory, the righteous priest and monk, an apt person of great learning: Yohannan D'Zobi.[1] By his prayer may God help and strengthen me[2].

The immense ocean of goodness which by his love has created the universe out of nothingness is worthy of praise (f. 34 b). He created the heavenly multitudes[3] by the good

1. Or Bar Zobi
2. The copyist is a priest called Romanos, the son of deacon Michael of Alqosh.
3. Gen. 1:1; Si. 18:1; Est 13:10! Ro. 11:36; Ps 148: 2ff.

will of his power and little by littil in front of them He created every thing. As with children He led them to the school and initiated them to read the new book of his creation. In fact, to instruct them He prolonged his work for six days[4] so that they may know that it is He who has created everything including men. In the beginning He created eight natures.[5] On the first and the following four days He completed the house which He constructed:

On the sixth day, He who has no image[6] created His image, bringing together and uniting heaven and earth by the power of his creation. He who has created everything granted His image of word and reason in order that the reasonable beings and the dumb may honour His creation. In his body He put together all the visible elements and in his soul he assembled an infinity of knowledge. He made his body of a mute matter and his soul a living light for the word. In fact the Lord took the despicable dust of the earth and modelled dumb and visible body.[7] (f. 35a)

4. Gen. 1:31
5. Gen. 1
6. Gen. 2:7
7. Gen. 1:26

From His lips, he breathed through the nostriles a breath of life and Adam became for the living soul a reasonable instrument. His soul, by his own cithern, called a concept and pronounced, by means of bodily instruments, new words. Thus Adam became a dwelling place of love for the whole universe and the will of the Hidden dwelt in him symbolically.

Symbolically He remained under a borrowed name, in the image created by Him so that it may represent His mystery of truth in the fulness of time.[8]

In the fulness of time, the Hidden one (God) has put on the image created by Him, confirming His first decree concerning the creatures.

As in a furnace, the Eternal placed His creature for examining the depth of the intelligence of the celestial spirits The love of the angels was found to be of pure gold, because by love they honoured the image of the invisible Eternal.

The gold of the Evil was found to be of hideous rust because it revolted and was not submissive for service.[9] As a lightening, the

8. Gal. 4:4; Ep. 1:10

enemy of men lost his dignity and sank into the depth (f. 35b) of the earth as a serpent.

The Eternal admitted the image created by Him into the paradise so that the beings endowed with reason as well as these devoid of reason may witness his domination[10]. His Lord gave him only one commandment to test his will and to show the beauty of the knowledge hidden in him. So, if he observed this commandment he would live for ever with his posterity and if he did not obey, the death will have power over him and his children[11]. Jealousy blinded the judgement of the Evil and he began openly to wage a war against Adam. Adam preferred material thing to spiritual with a passionate love and he and his progeny became slaves of the Evil one.

Three dominations[12] subdued the beloved heir: the sin, death and devil, tyrants who had rebelled. The heaven and the earth which were associated lost their bond and the rational and the irrational beings began to revolt against the lordship of Adam.

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9. 2 Pet. 2:4: Si. 10:15; Tb. 4:14; 1 Th. 3:6
10. Gen. 2:8: 1:28.
11. Gen. 2:17;3.
12. Ro.5:7; Heb. 2:14 ff.

A judgement was brought against him and the king was expelled to a country of thorns.[13] The desire of the Evil one was satisfied by the corruption of the image of God and (f. 36a.) the unrighteous slave began to ridicule the Lord[14], his creator. All the rational and irrational beings turned their faces away from him (Adam) and an immense and inconsolable sorrow invaded him. The creator saw that (Adam's) his image was despised by all that he had created and consoled him by the living fruits of its members[15]. Adam, too, when he saw his progeny rejoiced of the fact that perhaps he would beget a son who would restore him from the weakness. Similar to his image (Adam) begot the just in all the centuries and there had been not a single just among his children who redressed his failure because every just who was born in the house of Adam did not possess enough justice even for himself.

When the Hidden saw that there was nobody to lift up the fallen heir, He sent him the Mercy and love to raise him up. Of

13. Gen. 3:17–24

14. The manuscript is here illegible.

15. Gen. 3:15

His good will God sent His Word born of Him and eternal, he dwelt in a human temple[16]. Without changing he lowered himself voluntarily and without limits he placed himself in a mortal womb[17] He took a body from mortal flesh and blood and built a temple for the indwelling of His love by which He was to save everything.

(f. 36b) From the annuciation of the angel[18] to the eternity, He dwelt there with love in a perfect and undivided manner. He hid His splendour more or less during 30 years and He appeared to his fellowmen as an ordinary being.

Ever since the child was able to distinguish good and evil[19] He observed the law of his ancestors in its double form. Two laws were given already before His coming: the natural law and the law written by Moses. The ancient generations have disorganised the natural law and the children of Jacob have confused and deviated the written law. He in his person observed both the laws carefully

16. Mk. 14:58:Jo 2:19:Rev. 21:22
17. Gal. 4:4
18. Lk. 2
19. Is. 7:16

and restored the debt of his fathers Adam and his descendants. He took upon himself during 30 years to practise them and freed Adam from the servitude of Evil and death.

After the abolition of the ancient Alliance Jesus came to write the Alliance of His Father's kingdom. He personified in Himself, the norm of the immortal life and taught those who listened to Him to imitate Him. He accomplished in His person, the Economy for which he had come and left an example (f. 37a) to mankind to follow. His pure body did not merit temporal death. However, He accepted it for the good of all, to save His race from the slavery.[20]

When the time came to deliver His body to death, He constituted the image of His passion, His Death and His Resurrection. After He had accomplished the precept of the legal Passover[21], He delivered the image of His Body and Blood to the Twelve[22]. He recommended them firmly to hand down to future generations this image in order that

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20. Ro. 6:8; Gal. 5:1
21. Mk. 14.12–16
22. Mt. 26:6–29; Mk. 14:22–25; Lk 22:15–20; 1 Cor.1 1:13 ff

they may commemorate His passion and His Death for them[23]. After His ascension and the descent of the Spirit on His disciples, He ordained them to offer the image of His body in the Churches.

In the beginning the Apostles did it scrupulously and commanded their disciples to continue. Jesus ordered that the Mystery of His passover be celebrated every Sunday[24], so that the faithful may be sanctified by the mysteries and that they may recall His Divine Economy.

From the very beginning of this discourse the explanation of these mysteries is aimed at. Not even for a moment have I been diverted. Through the explanations I look courage to speak and my intelligence (f. 37b) dared to apporach that which is not its object. Here I approach confiding in the power of their intercession (mysteries) to write a treatise which will make known the importance of their significance.

In fact, in the Council of Nicea, the fathers have constituted all the ecclesiastical canons and have given the order to celebrate

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3. 1 Cor. 11.25; Lk. 22;19.

24. Mk. 16:2; Act. 20:7; 1 Cor 16;2

the glorious Mysteries in all the orthodox churches on each sunday.[25] They did well to give the order to celebrate the Mysteries on Sundays in order to recall that which is already past and that which would come.[26] What is already past is the Resurrection of our Lord, His passion and His Death because for the salvation of all He has suffered and was tried. He was risen and ascended into heaven. What is to come is the Resurrection of all and the acquisition of the beatitude because he who believes in Him and eats His Body inherits his Love.[27]

Even though the Jews had received the command to observe the Sabbath in memory of the creation which was completed in six days[28] and even if they observed the Sabbath with all its demands they have however, abandoned the Lord and have preferred the adherence to idolatory. How many favours does the church

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25. No canon of the council of Nicaea speaks of such an obligation. But there are documents which deal with it. Cfr. C. Korolevskij, Studio Particolareggiato del can. 1248, in part. N. 363/35, Codificazione canonica Orientale, Vaticano 1935, p. 9–14

26. 1 cor 11:26

27. Jo 6

28. Gen. 2:2; Ex. 16:23; 20:8; 23;12; 31:14, 17; 34;21

reap on sundays! From the moment that she, through the Mysteries, recall the passion and the Death of the Son (f.38a) she represents absolutely all His Economy and with Him she is united in an Alliance[29] full of confidence. In His mysteries the Holy Church commemorates all along the successive unfolding of the service: the Day of His Birth, His Baptism and His victory over the devil, His passion, His Death, Resurrection and Ascension.

From the beginning of the Mysteries the children of the church are shown who they are and who their Father is. Those baptised in the Spirit call "Abba" the Invisible Eternal who has begotten them in perfect love in the bossom of water.[30] For the new creation He conferred them the filial adoption[31] and the baptised became heirs of the invisible Father. O! Marvel, which surpasses the power of admiration: the dust, the despised being becomes the son of his creator. For them He made His son a victim in the Mysteries, for establishing the filial adoption in the creatures. The son taught them to look for the riches in heaven,

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29. Lk. 22:20; 1 Cor. 11:25; Gal. 4:24 ff; 2 Cor 3:6 ff
30. Gal. 4:6; Ro. 8:14 ff, 29
31. Gal. 4:5 ff; Ro 8:15-17

because where the Father is, there too is the treasure. The mortals possess a great treasure[32] up in the heavens (f. 38b). They enjoy already this treasure in anticipation through the reception of the mysteries.

They request the Father[33] for sanctification by His Hidden Name in order to accomplish in holiness the glorious Mysteries. By the Adorable Name of the Father, son and the Holy Spirit the children of the church are sanctified in the water of Baptism[34].

As they are sanctified by the Adorable Name, at Baptism, they ask him confidently for the kingdom of Heaven. The kingdom of Heaven demands abundant grace. They implore that this grace may come to cover them sacramentally.

After they have received this grace, they pray, as a pledge for the ability to accomplish the will of His Love through His commandments: May the will of your love. O All-powerful, be fulfilled in us with the help of the grace, which is a guarantee for the

32. Mt. 6:19–22

33. Mt. 6;9–13: Lk. 11:2–4

34. Mt. 28:19; Mk. 24:47; Acts. 1.8: 2:38.

kingdom of heaven because the angels in heaven carry out with love this divine will. Among them (angels) there is no separation nor any schism, because only one-the unique-divine will reigns there. The children of the church ask for the same during the celebration of the mysteries so that among us (too) the holy Will may be sanctified by a perfect love.

After having accomplished the will of the Father by the celebration (f. 39a) of the Mysteries, they ask for the sanctification of the corporeal needs with all their demands. In fact, from the needs of the body, one limits himself to the request for bread because on each day of life the body demands this food.

And as they are all under the domination of death, they commit errors and sins every instant. Those who pray ask Him for the remission of their sins that He may forgive them, by the sacrifice of His Son as promised. He who remits the sins has delivered His Body for this end, namely that he became pardon and remission for those who believe in Him[35]. The duty of the one who asks for remission of his sins is to forgive in his turn the faults of

35. Lk. 23:34; Mk. 14:24; Jo. 1:29; 1 Pet. 2:24 1 Jo. 1:17; Rev 1:5

his fellowmen[36]. Because it is not becoming to the sons of the Mysteries, to have in their hearts a hatred against those who have offended them.

And since the mortal beings are weak in the face of the violent passions, He recommended them to pray not to be tempted[37]. Do not submit us to temptation of passions. because there is no one among the creatures who could resist the attack of passions.

And as He knew the evil will of the devil He (f. 39b) commanded them to pray for deliverance from their malices. Deliver us, Our Lord, from the malice of the most evil one so that we may not be wounded by the works of the Malefactor. The devil, with all temptations struggles against each person who prepares himself to pray before God. The chief priest Josue[38]. son of Yocadaq gives witness that while he stood before God, (the devil) wanted to make him sin. Deliver us, then from the malice of the traitor Tempter, because to you belong the force, the domination and the power. You hold the power

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36- Mt. 18:23–35; Mt. 6:14; Lk. 11:4

37. Lk. 11:5–8; 18:1–7; 21:36; 22:39–46

38. Ezr. 3; Si 49:14

both in heaven and on earth and there is none other who has a force equal to yours. For ever and ever and without end your sceptre will reign and you will not give up your domination to any other power.

After the prayer which our Lord Jesus Christ left to His Church, the Church tremblingly begins the Glorious Mysteries.

At the beginning of the service, the Church sings only one "Marmita"[39] of psalms of the king and prophet David the Just. This is to signify that Christ is the One, Son of God whom Mary of the race of David gave birth without marriage[40]. In His divinity, He is born of His Father (f. 40a) above time and in His humanity He is born of Mary when the time was fulfilled. This "Marmita" is taken from the psalms of the Old Testament and signifies the human nature (of christ) which goes back to the OT[41].

The fact that the "Marmita" of the Mysteries is composed of three pslams[42] explains the Adorable Name, Messiah: Three

39. It consists of two or three psalms.
40. Lk. 1:26–38; Mt. 1:18–23; Jo. 1:23
41. Through Mary from the race of David
42. Ps. 98 (97); 99 (98); 100 (99)

glorious mysteries are contained in the Name Messiah: the Father who has given the unction to the son who is anointed by the unction of the Spirit.

Then I give another explanation concerning the (all) perfect humanity of our Lord Jesus. This "Marmita" which introduces the Mysteries, carries the symbol of the body, soul and intelligence of Our Lord who possesses the full knowledge for the condemnation of the three heresies[43]. which deny the body, soul and intelligence of the humanity of our Lord. This "Marmita" is also the symbol of the $(3 \times 10 + 3)$ 33 years of the Lord during which he accomplished the three observances[44] which are for the perfection of all.

The concluding of each verse by an "Alleluia" symbolises the hymn of the angels at His Nativity[45].

The fact that for the two verses before the end of the "Marmita" the church changes the modulation of the chant, symbolises (f. 4(b) the change of the law (old) which the Herald of the Spirit brought by the Baptism[46].

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43. They are the heresies of Eunomius, Appolinarius and Manes.
44. Natural, written and positive laws
45 Lk. 2:14
46. The baptism of John for the remission of sins has caused this change in the law. Lk 16:16

The glorification of the Father, son and the Spirit[47] is the symbol of the manifestation occured at the Baptism of Our Lord. At His Baptism, the Trinity appeared: The Father who spoke, the Son who was baptised and the Spirit who descended[48].

The conclusion (of the "Marmita") made in a loud voice; symbolises the voice of John the Baptist who proclaimed the Word[49]. The word is found inside the person; it is hidden and remains unknown and without the intermediary of the voice it is impossible for men to hear it. So the WORD, the Eternal son was hidden in the body and was recognised only when John proclaimed Him. The Son of Amos has done well to call him the voice which cries[50] and awakens men that they see the word, hidden in the body

The 'Onita-d- Qanke'[51] also makes allusion to two proclamations, the one is the chant

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47. "Glory be to the Father..." which concludes the marmitha.

48. Mt. 3:13–17; Mk. 1:9–11; Lk. 3:21–22

49. Jo 1:29 (Lamb of God)

50. Is. 40:3

51. Onitha D' Qanke

of the angels who when they saw these things have sung ''Gloria''. The other is that of John, who has said. ''Behold'', in calling Him the ''Lamb'' which purifies the sins and forgives the offences[52].

The act of removing the cross of light from (f. 41 a) the sanctuary signifies the retreat of our Lord to the desert to sustain the struggle[53].

The canon ''Ḳaku-Mara'' (to you, Lord) which the church sings signifies the profession of faith in our Lord Jesus proclaimed by the Apostles. Simon confessed: ''You are Christ, the son of God''[54] and his campanions together with him approved the confession of his mouth.

The two lights which accompany the cross of light in the procession are symbols of the two Testaments, bright with light. From the two (Testaments) bursts out the glorious light of this teaching because he confirmed His New Testament by means of His old Testament. It was told to the ancestors to do one thing, Myself, I tell you this and also other things[55].

52. Jo. 1: 36, 29
53. Mt. 4:1–11; Mk. 1:12–13; Lk. 4:1–13
54. Mt. 16:16
55. Mk. 7:15–23

The incense, which the church burns during the "Laku Mara" is the symbol of the future happiness, promised to every one who believes in Him.

However, the canon "Holy" which comes afterwords is the symbol of the acclamation "Holy" by the angels who followed Him with their doxologies. "As soon as He had put the devil out of fight, the angels approached and began to serve before His Majesty[56].

The Law and the prophets read during the Mysteries represent the symbols of the arguments which He advanced to establish (f. 41b) His word Then, search the scriptures[57] and you would see the people trusted in them because in them they find the eternal life which will have no end. Then He stood up and He was given the book of Isiah to be read. Isiah in his prophecy had spoken of His Coming[58]. "The Spirit of God is upon me in abundance. He has consecrated me by the anointing and has sent me to bring good news to the poor". And after reading the prophecy which the Spirit has revealed He told them:

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56. Mt. 4:11
57. Jo. 5:39
58. Is. 61:1–2; Lk. 4-18–22

These revelations are realised. He furnished them many other arguments to support this teaching on the old Testament because the two Testaments possess only one perfection, in fact of the two, one is the New and the other is the Old.

The reading of the Acts of the Apostles together with the old Testament, explains what happened before His passion. Before our Lord Jesus had suffered the passion of His Death, He behaved in front of His disciples as a jew.[59] When He sent the Twelve to preach His Name He recommended them not to mix with the Gentiles[60] (f. 42a) "Go rather, to the lost sheep and on the way proclaim that the kingdom of Heaven is at hand[61].

The fact that the priest remains seated on the holy "Bema"[62] during the reading is the symbol of the installation of the Twelve on their thrones: When the Son of Man shall sit on His throne, you also shall sit on twelve thrones[63]. The "Surraya"[64] before the reading

59. Mt. 17:24–27; Lk. 14:12 ff; Jo 4:9
60. Mt. 10:5
61. Mt. 10:6–8
62. It is an elevated place in the middle of the nave
63. Mt. 19:28
64. onitha before the reading of the N.T lesson

of the Apostle[65] signifies the hymns of praise which the people have cried out. When they have received the remission of sins by the Baptism, they gave thanks by hymns to the supreme God.

The reading of the Apostle during the Mysteries, symbolises the sublime words of St. John. John, in fact says to the jews: **Behold,** after me comes a man who was earlier to me[66]. Do not, then, believe that I am the one who is expected but I am the messenger sent by Him to preach the power of His majesty. One who has the bride is truly the bridegroom. I am the friend of the bridegroom who waits for (the bride)[67]. It is a deacon who reads the Apostle and not a priest, (f. 42b) thus to show the order which was followed by the Herald of the Spirit.

The 'Zummara''[68] which the church sings before the Gospel symbolises the canticle of the children who praised the Eternal: Hosanna to the son of David shouted in fact the crowd.

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65. St. Paul
66. Jo. 1:30
67. Jo. 3:29
68. Onitha which preceeds the reading of the Gospel

Blessed is He who comes in the name of the Lord, the supreme king[69].

The silk covering which envelopes the Good News of the Lord symbolises the robe (of glory) with which those who are baptised in His name will be covered.

The procession of the cross of light and the gospel symbolises the humanity of our Lord, His body and soul. The cross denotes the body which was crucified on the wood and the gospel symbolises His intelligent soul.

The procession of the gospel, accompanied by priests of the church symbolises the procession of our Lord entering jerusalem mounted (on a beast of burden)[70].

The reading of the Good News by the priest in the sacred nave of the church symbolises the teaching of our Lord to the crowd in the Temple. As our Lord entered the Temple accompanied by the multitude, an evil jealousy was aroused among the scribes and pharisees. Reprove (f. 43a) your disciples, that they do not extoll you as God, because we don't desire at all to hear these things. Truly

69. Mt. 21:1–11; Mk 11:1–11; Lk 19:28–38; Jo. 12:12–16
70. Is. 62:11; Za. 9:9
71. Mt. 21:16; Lk. 19:39–40

Truly answered His living mouth, if the rationals (men of reason) keep silence, stones would shout. Take away the profane marchandise from the sanctuary and don't make any more the house of prayer a house of commerce[72].

The reading of the Good News is the resume of our Lord's words which have sown the good hope of the New world.

The cross fixed at the top of pedastal in the sacred nave is the symbol of what our Lord said before his Death. As Moses raised the serpent in the desert so also the son of man is to be raised so that whoever truly believes in His crucifixion, lives for ever a perfect and imperishable life.[73] Now, if the act of looking at the symbol was to grant life to those who believed how much more the reality must vivify those who confess His Name.

Then, the "Onita" which comes before the reading of the Gospel expresses the preparation of the children of the church (f. 43b) in view of the Gospel. Also the "Onita" that follows the Gospel signifies: we

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72. Jo. 2:16

73. Jo. 3:14–15; Nb 21:4–9

accomplish and observe all your precepts. This "Onita" is recited from the "sulaqa"[74] to teh "Qudash-Eta"[75] and symbolises this world and the world to come. As long as this "onita" is recited, it indicates the symbol of this world, from the moment the mortals have to observe all the commandments. When its recitation ceases[76] it symbolises the world to come: the nature will become perfect, and it would need no more the Law.

The two lights, which at that moment accompany the Gospel are the symbol of that which Our Lord Jesus has told the twelve: you are the light of the world[77], people and Nations. You have to enlighten the world and the nations by the light of my words. In fact it is good that there are two lights and not one alone, because they are the symbols of the people and the Nations which are illumined by His words.

The Homily, which follows the Gospel then signifies the teaching which our Lord gave to the Twelve In fact, before the passion,

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74. Period of ascension
75. Period of the dedication of the church
76. During the other periods of the liturgical year.
77. Mt. 5:14; Jo 8: 12.

(Our Lord) (f. 44a) had announced in his teaching: His Passion, His Death so also His Resurrection from among the dead[78].

The deacon's proclamation (''Karozuta") and the ''Ba'uta''[79] symbolises the prayer which our Lord made before the passion. Father, deliver me from this cup so bitter and if it pleases you let it be taken away from me without my tasting it[80].

The prayer of the imposition of hands by the priest of the Church is the symbol of Our Lord's prayer for his disciples: Holy Father, keep them, then, in your living Name that they be united with you in a perfect love, as I am, in you and you in me. You may Father and they are in me that they also may be gathered in me in the undivided unity[81]. Through this prayer and all other words spoken by Him after his passover, He taught them the future events in the form of prayer. The removal of the cross of light and the Gospel from the ''Bema'' symbolises the arrest of our Lord Jesus by those who crucified Him.

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78. Mk. 8: 31; 9:9–10; 31–32; 10: 32–34.
79. Second Karozutha
80. Mt 26: 36–46; Mk 14: 33 ff. Lk. 22:40-45
81. Jo. 17

The fact that a priest carries the Gospel shows the beloved disciple's attachment to our Saviour[82], The fact that coss is carried by a deacon recalls (f. 44b) Simon of Cyrene who helped to carry the cross. The setting up of the cross at the threshold of the sanctuary is the symbol of the crucifixion of our Lord Jesus on the cross.

The separation of the cross from the Gospel signifies the mystery of the separation of the soul of our Lord from His body.

So also, the placing of the Gospel in the ''Naosa''[83] signifies the entry of the soul of our Lord into paradise.

The two deacons who accompany the cross and the Gospel symbolise the entry of our Lord in Eden with the (good) thief[84] and also the entry of the first just who accompanied the soul of our Lord to the place of happiness[85].

The proclamation that ''He who is not ''signed'' by the Baptism, go out now and do not participate in the "Glorious Mysteries''

82 Jo 18: 15–17; 19: 25–27

83. Interior of the sanctuary

84. Lk 23: 39–43.

85. Mt 27: 52; Heb 11: 39 ff; 12: 13

symbolises the expulsion of the first sinners from the paradise so as not to participate neither in the grace nor in the Baptism. As if the divine Will is addressed to all the people, those of the past centuries as well as those of the present day. Whosoever has not received the Baptism which I have proclaimed (f. 45a) has no share in the communion of the living body and blood.

When the preacher of the church[86] orders to watch the doors, his voice proclaims the expulsion of sinners from now on.

From this moment the church recalls the memory of the sojourn of our Lord in the Tomb like the dead. The Bread and wine which the priest places on the Altar represent the placing of the body of our Lord[87] in the Tomb.

The fact that the blood causes the growth of the body and the body does not do the same for the blood signifies the effusion of the blood and the conservation of the body. The blood is lost and perishes completely as soon as it is shed; the body on the contrary

86. Deacon

87. Mt. 27: 59–60; Mk 15: 42–47; Lk 23: 50–55; Jo 19: 38–42.

remains and nourishes the one who has slaughtered it.

The chalice of blood is placed at the right side of the body to represent the place of the liver which is at the right sideof the body: the place of the blood is the liver which is on the right side and it is inside the liver that the food is changed into blood.[88]

The blood which is in the chalice is at first brought outside of the sanctuary followed by the body for the communion of the faithful. This symbolises that the blood is shed (f. 45b) first and then the body (of the animal) is eaten. The Altar is truly the sepulchre of our Lord.

The bread and wine are the figure of the dead in the sepulchre.

The veil which is put over the offerings symbolises the stone placed by Joseph at the opening of the sepulchre.[89]

The deacons (at the Altar) who are found here and there symbolise the angels, (who appeared) one at the foot and the other at the "head" of the sepulchre[90].

88. This theory has been held by Galien. Cfr. Adalberto Pazzini, Storia della Medicina, Roma 1962
89. Mt 27: 57-60
90. Lk 24: 4-7

The cross and the Gospel placed on the Altar take the place of our Lord Jesus.

When (Our Lord) gave his body and Blood to the Twelve. He did not give a slice of his limbs because such a thing could not absolutely take place as it is abominable to eat one's own flesh. On the contrary He took the bread and the wine, He broke (the bread) and said: Eat and drink of it, all of you, for the remission of sins, do the same in your reunions (f. 45a) in memory of this gift so that by Him you may be pardoned.[91] By the fact that our Lord calls this, precisely, His own body He admonishes us not to despise neither the bread nor the wine Till the descent of the Holy Spirit the bread and wine are the symbol ("type"), after this descent, they are really the body of our Lord.

Since the Church, by the consecration of the Mysteries, represents the moment in which our Lord has delivered His body and His blood, then, in the place of the person of our Lord Jesus, the Church raises the living cross and places the Gospel on the altar. And as Christ has given his body by the bread and wine. so the Church takes the bread and wine

91. Mt 26: 26–29; Mk 14: 22–25; Lk 22: 15–20; 1 Cor. 11: 23 ff.

as symbols. It is because of this that the Holy Church is not permitted to celebrate the mysteries without the cross and Gospel.

The "Onita," sung during the celebration of the Mysteries symbolises the praises which the angels sing at this moment. It expresses also the hymn the angels and (men) sang for our Lord when they entered (f.46b) the paradise with Him.

The fact that at this time the priests are seated on the holy Bema describes the flight secretly of all the Apostles. They were sitting frightened by what had came to pass[92] and were asking themselves how was it that He who vivifies all could be dead?

The washing of the hands of the priests, at this moment, is the symbol of the purification of their hearts from all discord in the love for our Lord. (The priests, show, by this, also that, at the moment they are going to enter the sanctuary, it is fitting that their hearts are washed of anger and hostility[93].

The fact that at the same time as the priests descend the Bema, the deacons come out of the sanctuary and bow down before

92. Mt. 26: 56; Mk 14; 50–52

93. Mt. 5: 44; Lk 6: 27; Act. 7: 59; Ro. 12: 20.

them, they represent the families of Simon and Levi: When the family of Simon entered the sanctuary the other came out. For the family of Simon offers no more the sacrifice of beasts but on the contrary the body of a being, reasonable and living, that of the son of God.

The deacons who bow in front of the priests and enter after them represent the priests of the family of Levi whom the Apostles have made disciples. When the priests of Levi became the disciples of the family of Simon. (f. 47a) they humbled themselves and received from them the imposition of hands. From then onwards they considered the Apostles as their masters and they took the second row respectfully.

That the priests of the church from the very entry into the sanctuary begin to recite the symbol of the universal faith[94] means: whosover does not profess the true faith, will not take part at the feast together with the Lord, our Saviour. The symbol of faith has also another significance: The faith which the thief had in Jesus. Who ever believes in our Lord, like the thief, shall enter with

94. Nicceno Constantino politan Creed.

Him, in the kingdom of heaven, as He has promised.

Every Christian who has believed and is baptised in Our Lord Jesus[95] must profess the orthodox faith because at the beginning, we were conceived in the faith and were given birth in the baptism, the sacrament of renewal. And when we are born of the womb of baptism we are nourished by the body and blood instead of milk. (f. 47 b) And we were instructed in all the teachings of divine economy hidden in the faith of the fathers. Our fathers have put the economy of the Fathers in its totality, which had been, and which would be, in the symbol of faith and have handed it over to us.

When the Church has completed the profession of faith, she begins the prayer of the commemoration of fathers. It is a duty, filled with the spirit of love, that the Church remembers the fathers who have suffered for her. O, how much oppression and torments they suffered for the Church to preserve her by their efforts from the errors of heretics.

The prayer for the priests and the deacons show that they have also suffered for her.

95. Act. 10: 48; 19: 5

The Church commemorates also the young boys and girls because they were also, by their good conduct, helpful to the community. So also, the Church prays for all the faithful who are for her as children and grandchildren. By the commemoration of all these, during the celebration of the Mysteries, the Church shows (f. 4t8a) the fullness of love which she always have for them.

The commemoration of the faithful kings and friends of Jesus excites the zeal of the kings and heads of Government. And, after all, they are really worthy of commemoration from the moment they have renounced everything for the love of our Lord Jesus.

She remembers also the prophets, the Apostles, the martyrs and the confessors and takes refuge in their intercession for their help. The Church gets courage in the commemoration of the purity of their lives, to be worthy of completing the celebration of these terrible divine Mysteries.

To this point, the Church has expressed, through her ceremonies the symbol (''type'') of the death and burial of Christ the king.

At present, the priests approach to express the sacred Mystery (''type'') of the Resurrection of the body of Christ the king, thanks to

the words he pronounces. His mouth recites consciously the words of the Spirit and his hand piously traces the sign of the cross of light, as our Lord, when He gave the mystery of his Boby. took bread, gave thanks, broke it and said this: "Do the same, mydisciples in memory of (f 48b) my passion and for the remission of your sins." Thus the Church chooses a priest, so that he may speak in the place of our Lord, according to the command of the Spirit. In fact, the recitation of the words of the Spirit by the priest signifies that he has pronounced the words of the Lord: "This is my body which I render for all of you for the remission of your sins and your offences." As soon as the priest has blessed the bread and wine, they become by the grace of the Spirit body and blood. It is not according to the nature that they become the living body and blood, but according to love, faith and efficacy. Not that the body of our Lord be two separate bodies, the one at the sanctuary and the other in heaven. But just as a king and his portrait do not make two kings, you should think likewise of the body of Christ and of his unity.

Another convincing argument is given to you: the human nature and the nature of the

WORD are two natures, even then they are One.

In their diversity, the two natures donot make two sons (f 49a) but only one son in the unity of person (Parsopaita). Similarly, the body, bread and wine, which is found in the sanctuary and which is in heaven are one and the same body according to faith.

So the priest must approach with fear and unspeakable trembling to accomplish the terrible Mysteries. He knows that it is for Christ that he is there, giving thanks he dispenses the heavenly benedictions.

In the first place, therefore, the priest prays, praises and beseeches Him who granted him the vast richness of this great dignity. "Send me your help O, Almighty, calm my confusion so that I can accomplish worthly my priestly ministry.

The first "peace" which the priest gives to all the people, signifies that it is proper to the priesthood to bless everything. In blessing he recalls the "peace" which Our Lord gave to all before He suffered the passion of His death.

''I give you and leave you the peace of love, so that you may propagate it in the entire world as a promise .[96]

(f. 49b) The faithful respond to the priest adorned with the glory which possesses the peace and with the grace of the Holy Spirit, which you have received.[97]

After all these, the herald of the Church orders: "Give the peace, everyone to his neighbour". So as to say: Show your mutual trust, banish from among you all suspicion and grudge by acts. In this way, you will entertain the harmony in love and you will receive the sacrament which will grant the forgiveness of your sins. Through this "peace'' the Church fulfils the word of our Lord who has asked us: forgive so that similarly you would be forgiven on the (day of) judgement.[98]

The fact of reading the book of the living and the dead[99] at this time is the proof of Church's love in remembering the living and the dead. All, the living and the dead have the

96. Jo 14: 27

97. It is the Holy Spirit whom the priest has received through the sacred ordination.

98. Mt 6: 12; Lk 11: 4

99. Diptychs

need of this vital sacrament and the sacrament of our salvation is accomplished for the living as well as for the dead.

The fact that only one priest offers the sacrifice signifies that only one supreme pontiff, our Lord Jesus Christ, is immolated for us.[100]

The priest and the deacons who stand in the sanctuary (f. 50a) are the symbol of angels who assist at the sacrifice of our redemption. Around the altar are present in their manner, the Cherubims, Seraphims, the Powers and the Dominions. The Great Chrysostom, golden Mouth, who has seen them around the altar during the celebration of the mysteries is the witness for this.

The fact of saying: "Keep aright and give attention to what is taking place "is the commandment of the Spirit who through the priesthood instructs the faithful to look at with fear and trembling the Sacrament so awesome for the seraphims, angels of heaven.

O how awesome and formidable is this movement in which the sovereign of the universe has died by letting himself killed for

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100. Heb. 5.

he sinners: Take courage, O, sinners, who have been villainous, like me, because, here before you is immolated the victim who sanctifies the impure.

The incense of fragrance, which is burnt at this moment is the symbol of the perfume with which the body of our Lord was embalmed.[101]

The fact that the priest bows thrice, at three instances, indicates the three days our Lord has spent in the tomb.

(f. 50b) The priest recites all the 'secrete' at a low voice and towards the end only he raises the voice, so that the people may hear. This shows that the celebration of the Mysteries is a profound secret and the people should not absolutely hear his words for fear that the Divine Mysteries may be debased if the common people hear his words and learn them. The priest raises the voice at the end so that the people participate with him in answering Amen.

This "Amen" which the people say, means Yes, Lord, receive his supplication in favour of all of us.

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101 Jo. 19:39-40

When the venerable priest says: ''(lift up) your thoughts to the high'' the faithful answer: ''towards you Lord of Abraham, and Isaac''.

This response of the people contains two mystical references which recall that which is already realised and that which will be realised one day.

The reference to that which is already realised, is the symbol (' type'') that He has revealed to His servant Abraham, in the sacrifice of Isaac. The sacrifice of Isaac (f. 51a) announced the sacrifice of the Son who by His immolation was going to give satisfaction to the God of the universe. Abraham proposed Isaac in sacrifice but he did not offer him[102] . The Eternal has delivered His Son as victim for all the people [103]. This is because of this that you lift up your thoughts towards God of Abraham and see in the symbol the truth and reality of that which we are in the act of accomplishing.

The other reference, concerning that which is to be realised one day is the universal Resurrection and the possession of beatitudes together with the just.

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102 Gen. 12:10–13

103 Jo. 3:16; Ro 5:8; 8:32

Let us lift up our eyes to the heights towards God, where there are the just: Abraham, Isaac, and Jacob. Free yourselves, now from all earthly preoccupations and fix the poles of your thought in God.

After this the pure priest says: "Therefore we offer you O Almighty, this sacrifice". In this, he recalls that which the Apostle paul has said when he argued with the Hebrew on the sacrifice. [104].

Christ has offered only one sacrifice in immolating His own pure body. He atoned for all and gave satisfaction to His Father by the sacrifice of (f. 51b) His body. He rendered perfect His faithful and here now the faithful offer Him sacramentally in the bread and wine.

This is why, the people in responding to the priest say: "This sacrifice is worthy, just, becoming and beautiful."

The priest then says distinctly "Because of Him, the celestial "Watchers" servants of the body...". The priest makes allusion to the symbol of the body, revealed in what occured to the son of Amos the prophet of the Spirit[105].

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104 Heb. 9:11 ff; 10:12

105 Is 6:3-8

Now (the angels) see the truth and the realit effectively. Then, they saw the similitud and the symbol as sign. Then, they saw the exal tation of the human nature, which the Eterna had assumed and shown in visions to then and to the prophet. Then, also, they saw th symbol of the body of the supreme kin through the burning coal which He gave t the prophet and which atoned for his iniquity Now, on the contrary, they see the divinit through the humanity, and the body and th blood sanctifying the people effectively. Thi is (f. 52a) why because of Him, the faithfu respect this word which the angels have crie out at the sight of the figure: ''Holy, Holy Holy the Lord, carried by the Cherubims, th heaven and the whole earth are filled with Hi Glory''.

The fact of shouting three times, "Holy, Holy, Holy'' reveals the three 'Hypostases' which are found in the Essence.

The fact of saying ''Lord'' and ''All powerful'' reveals the unity of the nature of the Being in Three ''Hypostases''. At last the fact of saying ''the heaven and the earth are full of His Glory'' signifies the infinity of the nature of His Essence.

At the moment of the descent of the Spirit, the deacon proclaims and twice he orders the people with insistence "pray mentally in purity that the peace be with you" and soon after that: "Be in silence and stand with fear,'. He wants to say by that that in this formidable hour we must pray in silence in recollection of our spirit and not in high voice.

In this moment of the descent of the Spirit, all the people with the priest adore respectfully and (f. 52b) with great awe. Thus we all, with the priest, entreat that the grace of the Spirit may come to accomplish and finish the glorious mysteries. Also, this is in honour of the coming of the Spirit that all the people genuflect and adore with fear and awe.

Soon after that the priest invokes the Spirit and He descends in the terror, the priest joins the body to the blood and the blood to the body, signifying by this the terrible return of the soul of Jesus to His body which becomes again alive and will no more die. The priest mystically ressucitates the body of our Lord by the working of the Holy Spirit who descends and dwells there.

After the descent of the Holy Spirit over the sacrifice, the priest does no more sign the

mysteries by the sign of the cross. This shows that the Mysteries have been accomplished with all their rites that Christ is ressucitated, that the death has been conquered and that the life reigns.

At this moment the incense is kept away from the body to signify that the power of death over the mortals has ceased. It is because of the greedy death that there was the aroma with which the body of our Lord was embalmed on the day of his death.

Next, the herald of the church inviting the faithful to approach to receive the Mysteries proclaim: "In spirit of dread and veneration let us approach with love to receive the Mysteries of the body and blood of our Lord Jesus."

By this proclamation, full of life and truth, the sacerdotal spirit teaches us the veneration of the Mysteries. It instructs us about the greatness and sublimity of the Mysteries. This proclamation teaches us that we can no more consider as before (bread and wine) but rather we must look upon with the eyes of fatih, calling precisely the body of our Lord.

Surely our Lord is body and soul, like everybody but much more He is "the Lord"

by his union with the Word. The Word has communicated to him all that belongs to him except His nature (divine), from the moment that it does not give and receive. He has given to the man (taken) from us to have the life in Himself [106] and to transmit in His 'Hypostase' this life to his fellowmen.

Not that the father has given the life to the word (born) (f 53 b) from him, but the man who possesses one "Hypostase" of body and soul. The body of our Lord is really flesh and blood. It is their figure that He gave to His Church in the bread and wine: It is not, He has said Himself, His body that gives life but the Word Eternal "Hypostase" which he has united to His body. [107] Likewise, the bread and the wine which our Lord has given to His Church do not give the life by the force of their nature but it is He who gives it. By the grace of the Holy Spirit which takes them under His shadow they become body and bread of our Lord and they give life. Therefore, it is becoming to approach with fear and respect the glorious Mysteries and not without preparation because, the same

106 Jo. 5:26

107 Jo. 6:63

way as the benediction imparted by the Lord to Adam: "Be fruitful and multiply" [108] perpetuates in all the generations and will never cease, so also the benediction of our Lord imparted on the two species of bread and wine will last for ever and ever.

Just as Adam is in the image of the God of the universe, you must think that the Mysteries are the body (of the Lord). From the moment that the Lord calls Adam His "living image" it would be false to say (f. 54a) that Adam is not in the image of the Eternal; so also from the moment that our Lord calls the bread and wine His body and blood it would be much more false to say that it is not thus.

Hence, let us receive them with sincere faith considering them as the body of our Lord Jesus. While the faithful receive the body of our Lord Jesus, they must think that they embrace and cover with kisses Christ Himself. In the faith, we mix our body with His body and in reality we mix His blood with ours. This is because of this that it is fitting that we approach with fear and respect the body and blood of Him who vivifies the dead. [109]

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108 Gen. 1:28

109 Jo. 6:58

There are two symbols in the reception of our Lord. The one of the past and the other of the future, as has been shown above. They teach us that all of us would have access to our saviour in the world to come and life without end

They explain also the passion and death of the Son through which the mystery of our salvation has been accomplished. If in fact, we must commemorate the mystery of his passion and His death [110], He has done it well, (f. 54b) to give us the body and the blood too– The body to inform us on the passion which his body suffered; the blood to understand the violence of His passion. Since the shedding of the blood expresses the suffering of the victim, the shedding of blood also was given with the body.

Therefore through the passion and the death of the Son who has died for us we were made worthy, by the mercy, of expecting the Resurrection and the life everlasting.

Here is the meaning of this proclamation: To teach us all how to approach the glorious Mysteries. And at the same time it teaches us to come near to the mysteries with fear. It

110 1 Cor 11:26

confounds the abominable teachings of th heretics who, instead of "Assume" say in th rambling of their trains, "to be", openly an in words full of impudence.

It is an impudence and unusual blasphem to chatter and say: "God has died for ou salvation." It is because of this impudenc full of impiety that they suppressed thi proclamation of their Churches. They coul not certainly understand the words said i that which shows that (f. 55a) "He who ha been taken upon himself" and "he who ha taken upon himself", these two make on alone.

For us, the only one of the Hidden Fathe has taken our human nature, body and soul. And through Him He gave all the spiritual laws and from our nature of going away from him He made us to come near Him. After the fulfilling of His divine Economy for our race He died on the cross: the first fruit of the mortals [111] and resurrected according to the scriptures.[112] From the time of His Ascension to the utmost heights of the heaven to Him by whom He was sent, He left to His

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111 1 Cor. 15:20, Col: 1:18: Rev. 1:5

112 1 Cor. 15:4

Church in bread and wine, the mystery of his Body.

At the end of this proclamation full of life the faithful say: "Forgive, O Lord, the faults of your servants." Since we go about in this mortal world we cannot live without committing sins and errors.

The priest receives the prayer of the people and their confession and offer them to God to sanctify them.

Once all the ecclesial rites are accomplished one recites the prayer which our saviour left to His Church. It is certainly right that "Our Father" is said at this moment, when the mystery of our death and resurrection is accomplished.[113]

(f55b) By the death of our Lord we have mystically died with Him. It is just that the children of the Church who are risen mystically with our Lord, call "Abba", the Father of our Lord Jesus[114] .

When our Lord has been raised from among the dead, he gave the Twelve the power to call Him thus. "Go to my brothers and

113 1 Cor. 11:26

114 Ro. 6:4–11; 8:14–17

say to them in all confidence; I am ascending to my Father and your Father. [115] It was to say: I am of human nature and from the moment I am ressucitated I have raised with me all my race and as the Father has given me a glorious filiation which is not proper to my (human) nature, in my turn, I give it to all My race.

The ''peace'' which the priest gives at this moment to the people signifies the peace that our Lord has given to the Twelve by saying to them ''Receive in preparation the Holy Spirit. [116] The priest also gives the peace to everyone and promises him the Spirit by the reception of the Mysteries.

After this the priest proclaims distinctly (f. 56a) the word full of sanctity, saying ''The Holy'', is befitting to all the holy whom baptism has sanctified in the perfection of their hearts without disharmony: Whoever was sanctified mystically by the baptism is ''the saint.''Every living being, in fact, from the moment he is born to the world from his mother receives from her his food and education. It is the same with the Church which in the baptism gives birth to her children and give them as food the ''Holy'': the body and blood.

115 Jo. 20:17
116 Jo. 20:22

Once the priest has said that the "Holy" befits the holy, the people respond to the priest in confessing: "we are holy". By the adorable Name of the one God in three "Hypostases", we were sanctified by the baptism which sanctifies all. This is why "the Holy" suits us who are holy because at baptism we were sanctified in these Names. Not that this sanctity comes from ourselves but we were sanctified in the Father, the Son and the Spirit.

The fact that each "Qnoma" (Hypostase) is followed by "One" and "Holy" explains that the most Holy Trinity (f. 56b) is not a trinity of number in the successive order of "One" followed by "two" and by "three", but one and one and one without interruption. There is no place now to put them one after another. Where can you place the "Qnoma" of the Father when you have counted it, so that in your calculation, after Him comes the "Qnoma" of the Son? And if there is no place to contain the "Qnome" of the Father and of the Son where will you place the "Qnoma" of the Spirit when you have counted? Consequently one and one and one is proper to them and not one and two. One must call them three and not two, three. One in three

and three in One without counting and above all three "Qnome" in only one Essence(ousia).

We conclude by the "Glory to the Father and the Son and the Spirit" to which is added "for ever and ever amen, amen." We mean by it that the cause of all our good is this Nature of the Father and the Son and the Holy Spirit to whom the heaven and earth (f. 57a) with all that they contain owe glory, adoration, with exaltation not only in this world of ours but for ever in the world of light for ever and ever.

The Church says these things, at this hour, to call to mind what our Lord has said to the Twelve "Go then, make all the peoples my disciples and baptise them in the Name of the 'Hypostases' of the Father, the Son and the Spirit." [117].

The fact of saying: "You are terrible, Lord" with the response symbolises the canticle and the hymns of celestial "army". From the moment our Lord has suffered and died and risen again in glory, the angels have rejoiced and had a good hope. It is therefore, because of this wonderful Economy that they pour forth the praise and exaltation for him who has realised it.

117 Mt. 28:18–19

The celebrant receives the communion first and then he distributes to others too. He thus recalls that Jesus is risen first and then He assured the resurrection from the dead for all His race. [118]

(f 57b) The priest should not receive communion alone. There should be near him another priest or deacon. This signifies that our Lord was risen not by Himself without the assistance of His Father who raised Him from among the dead. [119]

Our participation with the priest in the terrible Mysteries signifies our participation with our Saviour in the heavenly kingdom [120].

After having taken "The Holy" he distributes it to other priests and deacons. In this he evokes what happened. When our Lord was risen, He appeared at first to the Twelve and then to the seventy.

Then the priest distributes "The Holy" to all the faithful to signify that our Lord manifested Himself to those who believed in Him.

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118 1 Cor. 15:20-24; Ro. 8:11; Col. 1:18; 1 Th. 4 14 Ro. 5:12-21

119 Acts 2;24-25; 1 Cor. 15:15; Ro. 8:11; 6:8-11; 1:4

120 Jo. 6;46-60

Thus it is truly written in the Gospel and in the Apostle: "He appeared to the faithful brethren who were in Galilee."

The fact that the priest gives to the faithful, to each one a particle, expresses what has happened. When our Lord was risen from among the dead he appeared (f. 58a) only once to the multitude of Galileans.

The fact that the priest gives to each priest two particles each means that our Lord appeared several times. The Fathers, exegetes of the Gospel, affirm: Our Lord has appeared ten times to the Twelve.

Truly those who receive with him the body of our Lord must necessarily know this: The particle which they receive is not a part of the body of Our Lord but it is in faith the totality of the being of our Lord. Take for example the ray of sun which enters through a hole, this can explain to you what I mean to say that there is no division. The being of the sun, its light and its heat cover everything but in the hole also there is its being, its light and heat. Thus you should think of the particle of the body of our Lord which is the totality without division of the being of our Lord.

The hymn (f. 58 b) which is recited at the end of the Mysteries is the symbol of the hymn which, in the world to come, angels and men will sing in praise of Jesus, the king of heights and of the depth of the two worlds, celestial and terrestrial. In Him they adore the invisible Divinity and the resting of the desire of their spirits is the contemplation of His Body. When they are without strength in the search of the unattainably Hidden, their spirits take refuge in His body to take rest from their sufferings. This is why He is the King above all, because in Him they adore the very Hidden Divinity. The fact that the deacon proclaims: ''we all since .. ..'' invites the faithful to render thanks for the Mysteries. Give thanks to Him who has made you worthy of this ineffable gift of the glorious Mysteries.

To this the faithful respond promptly: "Surely, glory to Him for His ineffable gift.''

(f. 59 a) This hymn is also the symbol of the simplest question the Apostles asked our Lord before the ascension of our Lord Jesus to the one who had sent Him. The Apostles were asking about the establishment of the Kingdom of heaven: ''Is this the time when you are going to render to Jacob the dominion

on the earth and Israel is going to have in hand the direction of other nations? [121].

The final prayer with which the priest concludes the Mysteries symbolises the teaching which our Lord gave before his ascension [122].

The fact that the priest comes out (to the entrance of the sanctuary) and repeats a second benediction, making the sign of the cross over the people and reenters the sanctuary signifies the benediction which our Lord gave to His Twelve. While "signing" He left them and entered heaven.

When the faithful receive the benediction of the priest, they on their turn in love give each other the peace. In this they represent the accord and perfect love which the early church had in the cenacle [123] "After the descent of the Spirit (f. 59b) all the faithful came together in love and became one soul. [124]

Now that we have finished, with the help of the spirit, (the explanation) of the symbols

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121 Acts 1:6

122 Lk. 24:44-50; Mk. 4:13; Acts 10:40; Mt. 28:10–20; Mk. 16:16-20

123 Acts. 1:14

124 Acts 2:42–47

of the Mysteries, we come back to illustrate, with the force of His grace, "the offering of the sacrifice." [125]

There are seven, 'Canons' of the anaphora and the eighth is only the repetition of the second. The signs of the cross during the "glorious Mysteries are nine: Three over the body, three upon the priest and three on the people.

At first we shall deal with the "canons" of the anaphora, and then we shall explain the "signings". The "pursuit" of number seven in all the "canons" of the anaphora contains two dominical significations.

Here is the first mystical signification: The flux of the world which consists in a series of seven thousand. The world is to flow, during the period of seven thousand years and at its end it is to rest at the door of resurrection. [126] The Jews also observed this custom in all legal prescriptions that they had [127]. the Candelabrum [128] and the sabboath, [129] the

125 Anaphora

126 Is 24-27; 54; 60; Ez. 40-48; Za 2:6-13; Dani 7:12 Rev. 20 etc.

127 Ps 119(118), Lv. 4:6-17; Nb. 19:4; 2 king 5:10, Ez 45:23 etc.

128 Ex. 25:37

129 Gen. 2:2; Ex. 20:10

circumcission, [130] and the first fruits, [131] all these prefigured a series of seven of the march of the cycle of (f. 60a) this world.

The priest also by his "canons" announces the servitude of the flux of the world during the series of seven thousand. The 8th "canon" which is in fact a repetition represents the octave of the resurrection of the whole man.

The repetition announces the hidden mystery of the restauration of body. This body which in fact dies in the corruptibility will be restored in glory [132]. By the grace of our Lord Jesus the resurrection will take place and by the love of the God of the universe there shall be the joy too.

Here is the other meaning which is very exact: The humanity of our Lord is body and soul as that of every human being His body as all the bodies is (composed of) four chemical elements. [133] His soul as all the souls is (composed of) three parts. [134] Seven

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130 Gen. 17:10–21; Lv. 12:3

131 Ex. 23:14–19; 34:26; Lv. 23:10; Nb. 18; Dt. 18:4; 26:2, 10 etc.

132 I Cor. 15:42-57

133 Water, earth, air and fire

134 Intelligence (Nous) psyche (soul) and pneuma (spirit);

corporeal faculties are disposed in His body: Four serve and three receive all service. [135] And as our Lord died and was laid in the tomb on the seventh day and on the 8th day he resurrected gloriously from the tomb, the priest by the seven "canon" which he recites symbolises also (f. 60b) the 7th day of the Death of our Lord. The "canon" "the grace" which is in fact the eighth symbolises the Sunday, on which our Lord was risen.

Now we are going to speak about the series of 9 signs of (the cross) on the Mysteries and the signification of their division into (three) sections. The signs of the cross on the Mysteries are exactly nine: Three on the body and three on the priest and three over the people.

The three "signings" on the body reveal the three mysteries and in their revelation is proclaimed the announcement of life for all.

The first Mystery proclaims the humanity of our Lord composed of one body, one soul and one intelligence full of knowledge. His human "Hypostase" is perfect as that of every human being; that is why he saved the body, the soul and intelligence. Let Manes, Eunomius and Apollinarius who have (successively)

135 Four are active and three are passive

denied the body, soul and intelligence of th "Hypostase" of our Lord be confounded.

Manes denied the body in saying: "App arance". Eunomius and Apollinarius denie the soul and intelligence.

If the body (of our Lord) is a fantacy, Ol infidel, how the fantacy could save the reality If indeed the body of our Lord were appea ance, the angels themselves might have told lie in bringing the message of truth; "He wi come with body among you to judge an renew all creation." [136] The angels and me adhere to the witness of truth and Manes alon lost the control of his tongue upto blasphemy

One has to give attention to angels an to the disciples and not to Manes whom th Holy Church has disowned. [137]

Eunomius [138] did in fact deny the soul an was a man of great impiety in imprisonin in the body the Invincible Divinity. If he ha known the unity of the body and soul, h would have known also the unity of Chris

136 Acts 1:11

137 Several councils have condemned his teachings, fo example, the second council of constantinople.

138 Eunomius was condemned for his Semiarianism in 358 at Ancira and by the first ecumenical counci of constantinople in 381.

The unity of body and soul is, indeed, substantial (ousiaita) and when one separates them they do not make each one a whole. The unity of Christ, is not likewise; on the contrary, the "Hypostases" subsist perfectly in themselves And the "Hypotases" being perfect in their natures become one and the only "prosopon" (f. 61b) in the manner of the word in the writings. The word expresses exactly the good pleasure of a person and unites inseparably to the scriptures. So also the Word, born of the Father, Eternal Son, is entirely united to the man of our race. Let there fore Eunomius and his disciples be confounded. They have imprisoned the Divinity in the body.

As to Apollinarius [139] the mad. he denied the intelligence and the wretched has said: The divinity takes the place of the intelligence. Then we ask this miserable, the most wretched of men: "what would be the essence of the soul without intelligence ? If he knew what was the soul without intelligence, he would not have blasphemied, this blasphemer full of madness. The soul without intelligence, O wretched, is

139 Appolinarius was condemned in the council of Alexandria in 362, in Roman councils of 374, 376 and 380 and by the first ecumenical council of Constantinople in 381.

this life which was placed in the blood of all animals. Listen, O miserable, to the masters of truth who say what the soul possessing intelligence is: the soul is the living light of the reason, and the reason (f. 62 A) is the intelligence having knowledge. The intelligence is, either the essence of soul or its power and cannot in any way be separated. If we could separate a ray of light in the (celestial) sphere it would be possible to separate reasonable intelligence from the essence of the soul. How could then the mad one accuse the lack of intelligence in the soul of our Lord who is the most perfect?

If the body, the soul and intelligence have all equally sinned, the Saviour also must take a body, a soul and an intelligence. It is with these that the race of Adam sinned and became culpable, the second Adam[140] will take them up for justifying them.

If our Lord had taken the body without soul, the salvation might be given to the body alone: The body without soul, having a reasonable intelligence can in no way be culpable or be justified. And if the soul without intelligence cannot exist, our human race is, to this day, still submerged in despair. (f 62 B) As to me, I affirm this truth of which there

140 Ro. 5:15–19: 1 Cor. 15:21–24

exist witnesses: All the power of union is in the intelligence, in that most noble part of man with which the Divinity was united in a perfect manner.

Thanks to the intelligence (Christ) is man, reasonable man, because it is in the intelligence that the union is achieved and it manifests itself in the body. Intelligence is the hidden image of the Divinity which is vested in an irrevocable unity. Just as the intelligence is hidden in the body and renders it active, capable of accomplishing all the good and reasonable actions, so also the Word is hidden in the intelligence and is united to it in covering the body by the veil of immense glory of the Divinity.[141] As the body (of man) without intelligence is nothing (of importance) so also the body (of Christ) without the Word is nothing of (importance). That is why the "Hypostase" of our Lord was body, soul, and intelligence and the "Hypostase" of the Word united itself to the body for ever.

Paul is a witness of this, Paul who called the body of Christ the fulness of being: From the Divinity and the corporeal humanity (f. 63 a) when he proclaimed the body of

141 Ph. 3:21: Col. 3:3; 1 Cor, 5: 47–58; Ro. 8:28–30

Christ in whom is reunited all the universe the fulness of the Divinity, corporeally.[142]

In His body, all those who possess a body are reunited in the diversity of their classes, as in His soul all those who have a spirit in the diversity of their categories. In His divinity (is found) the entire Trinity: the Father and the Son and the Holy Spirit substantially (Ousiyaita).

The mystery of the body of Christ by which the entire universe is sustained, how can he be accused of the lack of fulness? Let then Eunomius and his companions who do not know the truth, and have invented a falsehood be confounded.

The second mystery, which is hidden in the signing of the table of the body is the Trinity which is hidden in the body infinitely.

Although the ''Hypostase'' of the Word was chosen for the union, the whole Trinity indwelled in the body. With the man only the ''Hypostase'' of the Word was united but with this were naturally also the Father and the Spirit. Where one of the ''Hypostase'' of the Divinity is found, there the Trinity all together is found too.

142 Col. 2:9

In the name of the Father and the Son and the Holy Spirit (f. 63 b) one signs the body to signify by that that all the three indwell in the body. Without confusion, the body persists in the Divinity and without increasing human body is united to the ' Hypostase'' of the Word. With the human body the Trinity did not become four so also quality is not added to the filiation. On the contrary, the Word and the human body are in union, only one Son, the Lord only one will, in only one glory.

Finally, one makes the sign of the cross on the awesome body of the Mysteries to show by this ''signing'' three reasons: The first reason is to show that the body has suffered on the cross while the divinity did not participate with Him in the suffering. His divinity was on the cross, as on a throne and was inspecting with dread all that was happening. The Divinity was with Him on the cross and in the Tomb so also in paradise and it did never keep away from Him, however it did not feel His weakness. And while His divinity did not participate with Him in His suffering, all that had occured was suffered by Him to glorify the suffering.

The second reason of the sign of the cross is to persuade us (f 64a) that the cross

is the effigy of Christ the king. The cro
is truly the image of our Lord and its 'signing
lets us know His force and the celebrity o
his power. A king who has by force won
victory over the enemies and then erect
his statue in towns, to the glory of his powe
likewise our Lord who, by his cross, ha
gained victory over the Evil and the deat
has left instead of his statue His cross in th
Churches. And as the subjects who i
seeing the king in the statue recall all th
goodness of the king and render him homag
so also the Children of the Church in lookin
at the cross recall the love of Christ the kin
and render him homage.

Also when the table of Mysteries is signe
by the cross we see by that the union of brea
and body. In the same way as the (sign of) th
cross is united to the body and cannot b
separated, so the body from above is united t
the bread from below.

When we direct our eyes and see the sig
of the Cross (f. 64b) on the table, our thought
hasten and we see our Lord on the table an
gradually passing from one reality to th
other in faith. our thought stops and sees, i
the body, the evidently Hidden.

Once we have explained the symbols hidden in the "signings" of the body, we are going at present to explain the symbols contained in the "signing" of the priest.

The first "signing" signifies the union of the priest to the body of Christ of which he is the symbol. The priest is united to the body of Christ by the sacerdotal spirit, and also he is united to the body of the Church from the moment he is its member.

The second (signing) signifies the mediation of the priest who unites his people to the body of Christ. He stands as the mediator between the body and the people and moves his hand making the sign of the cross, symbol of renewal. The priest, first of all, directs his right hand towards the body and then he passes above his head towards (f. 65a) the people. This shows that the priest exercises the mediation which unites, by the sign of the cross, the people to the body of Christ.

In the third place, by the sign of the cross on himself he shows also that he is not a stranger to the adorable sign of baptism: In the name of the Father, the Son and the Holy Spirit, he also was signed, by the sign of the cross at baptism.

Now that we have explained the symbols of the "signing" of the priest of the church we shall now onwards speak about the symbols of "signings" on the people.

By the first signing he gives the faithful the confidence that they request mercy and remission for their sins. In fact, by the cross of our Lord Jesus, the sin was conquered and forgiveness of sins and the gift of grace abounded for the faithful. When the faithful see the sign of the cross of light they recall what happened at crucifixion and resume hope.

By the second sign of the cross the priest teaches the faithful what they have already received at baptism they receive it now. By the adorable sign of baptism, He has remitted (f. 65b) their sins and by the Holy Spirit he gave him filial adoption. In the same way by the "signing" during the glorious Mysteries he remits the sins and by the reception of the Mysteries he gives them the force of the Spirit

The third signing covers them under the protection of the cross of light against the evildoings of the slanderer. By the power of the cross of light the priests chase away the slanderer and his army from among the faithful. And by the cross of light they

possess the hope of the resurrection, for the body (taken) from them was dead on the cross and was resuscitated by the Spirit. It is by the cross that they inherited the blessings of the world to come because the crucified procured them the mediation. By the Crucified they are united to God according to the prayer of the Crucified before the one who has sent Him.[143]

These are the symbols contained in the nine "signings" Those who believe in these will find hope in their meanings.

As we have finished the explanation of the "signings" and the anaphora we shall now deal with the divisions of the Holy Church. (f.66A) He is unique and alone; He who is above all space and time. the Eternal who has formed space and time for every thing which He has created. The Eternal made two places for the glory of His image, according to his nature, and so that we may know Him who has honoured it.

The divine will has established this world for his materiality and His love has prepared a future world for his spirituality. In the same manner He ordered Moses, the

143 Jo. 17;11–24.

friend of His love, to represent their symbols in the Tabernacles [144] which he constructed. He called the exterior tent the symbol of this world: ''Holy'', and he called the interior one, symbol of the world to come ''Holy of Holies''

In the exterior tent he placed the symbols of this world: the candelabra,[145] the sacrifices[146] and the twelve breads of oblation.[147] The Candelabra with seven branches (like) a reed represents the Sun which gives heat to the seven days of the week.

The twelve breads of oblation signify all our sowings during the twelve months. He placed the table (f. 66b) with twelve breads on the north in the face of the candelebra placed on the south,[148] as the Sun finishes at south the cycle of its course in twelve months above the sowings and the fruits of the earth.

The irrational victims offered in the "Holy'' represent all the food which we have in this world.

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144 Ex. 26:27
145 Ex. 25:31–40; Lv. 24:2–4
146 Ex. 29:10–21: Lv. 1:4
147 Ex. 25:23–29; Lv. 24:5–9
148 Ex. 40:22–25

In the interior Tent, he placed the symbols of the future world: the vase of manna.[149] the tables of the Law[150] and the throne of mercy.[151] Manna is the symbol of the food of the future world which angels and men enjoy spiritually.

The two tables on which the Law of the Lord was written represent the knowledge of the world to come.

The golden plate which is called the propitiatory plate is the symbol of the humanity of our Lord Jesus which has obtained forgiveness for all. The exterior ''Holy'' was a passage as this world is, as we have told.

The interior tent represented (f. 67a) the future world. In fact once a year the chief priest was entering it. This shows that in that world no man has entered except the man taken by the Word and rendered perfect by the sufferings. Our Saviour entered the greatest and the most perfect Tent which is not made by human hands. He did not enter with the blood of animals but with His own

149 Ex. 16:32–34; Heb. 9:4

150 Ex. 25:21–22; 24;12;31:18

151 Ex. 25;17–18; Lv. 16:12–15;Ro. 3:25

blood and this obtained an eternal redemption.[152]

He named the place to where he ascended Jerusalem, because it is full of light and the peace is spread inside all its boundaries. The angels and the spiritual men who have completed their sejourn here below dwell in this place to which Paul gave the name "Jerusalem."[153]

Into the image of this holy city "city and peace" the Church or earth is erected in all its structures. The Tabernacle is the symbol of the body of the Church which is the "figure" of the big body of the church of the first born.

The "Haikal-Qudcha" (nave) represents (f.67b) this world, not the world as such but this church which is in the world. In this nine universal orders are instituted, in the likeness of the nine celestial choirs of celestial vigil. The space from the holy "Bema" (choir) to the entrance of the holy "madbah" (altar) is the symbol of the small door, the entrance of which is narrow.[154]

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152 Heb. 9:11-14; 9:24-27
153 Gal. 4:24-31; Heb. 12:21 ff; 9:11 ff; 9:24
154 Lk. 13:24

The "paraqte" (rails) represent the sublime sphere till the third heaven to which Paul was taken.[551] At the end of times Our Lord also, as the Fathers say, will descend up to this place.

The entrance of the "Qanke" is the symbol of the door of Paradise from where the four books of the Gospel come out.

"Tar' a " and "Wela" (the door and veils)beyond the entrance of the "Qanke" are the symbols of the two guardians of the Garden: the Cherubim and the Sword.[156] The "Beth–Diaqon " (diaconicon) at the left side of the door of the " Qanke" represents the Eden, the dwelling place of all sinners.

The "Beth Diaqon" at the right side of the door of the "Qanke" is the place of all the just.[157]

The "Qanke" represents the symbol of the paradise accessible to the senses.

As to the sacristan, he represents Enoch[158] and Elie.[159] The space between the

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155 2 Cor. 12:2
156 Gen. 3:24
157 Mt. 25:32
158 Gen. 5:24; Si 44:16; Heb. 11:5
159 2 Kings. 2:9 ff; Si 48:13

''Qandella'' (lamp) and the entrance of ''Naosa'' represents the firmament which is established between the high and the profound.

The "Qdhoch–Qudhche" represents the heights of heaven. The "Tronos" (throne of holy Sacrament) is the symbol of the seat of the glory of Divinity.

The body placed on the "Tronos" represents Christ the King seated in glory at the right hand of the Father who sent Him[160].

The ''Qandella'' (lamp) which shines in the "Haikala" during the service (of the Mysteries) represents the knowledge of the law.

So also the lamp which shines behind the door of the ''Qanke'' symbolises the spiritual knowledge. (The lamp) which is in the ''Haikala'' is also put out when the service is over. There is no need of its light, This s an allusion to the knowledge of the Law which has completely ceased and one has nothing more to learn. That which is inside beyond the door of the (f. 68b) ''Qanke'' is never put out. This represents the knowledge of Christ which never ceases.

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160 Mt. 24; 30; 25 31; Mk. 8:38

The ringing of bells in the Church represents the voice of the powerful trumphets of resurrection[161] .

The voice of the bell draws us from sleep and calls us to the church to enjoy the pslams of the Holy Spirit. The voice of the trumphets will awaken us from the sleep of greedy death to assemble the children of the church in the kingdom.

The voice of the bell stops at the seventh stroke. Thus it lets the assembly of the church understand (that they must come) to the Holy "Haikala". In effect seven trumphets will resound on the day of resurrection and then the dead and the living shall be assembled before our Saviour.

The offices recited in the church are the symbols of praises of the angels and men in the New World.

The Baptism which was established in the church represents the resurrection of the body and the renewal of the soul in the life without end.

The eating and drinking of the body and blood prefigures the mysteries of spiritual

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161 Mt. 24;31; 1 Cor. 15;52; Th. 4:15

nourishment of Jesus's love[162] . "You will eat and drink from my Table and in my Kingdom the hidden Mysteries of the Father, the Son and the Holy Spirit.

The Cross of Jesus erected in the church represents His body which shall be seen by all in the kingdom.

His Good News which we meditate in the holy church is the symbol of His soul from where the knowledge springs for all. With a confidence full of love for all we converse with Him and we meditate this knowledge springing from Him.

Let us be careful, dear brethren, about the glorious Mysteries which are granted to us, that they may not be despised because of us in the presence of strangers.

With fear and love, let us approach them in a becoming manner with the aid of Holy Spirit found hidden there. Let us not approach to participate in the Mysteries unworthly wallowing in the passions of covetousness and anger. Let us repent of our sins by correcting our faults and with contrition of heart,

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162 Mt. 26:29; Cfr. Mt 8:4;22:1

let us approach the mysteries with fear and trembling.

With trepidation of intelligence let us consider(f. 69 b) the glorious Mysteries and we see in the bread and wine the body of Christ the King.

May your body and your blood Our Lord, that you have given in propitation for the nations be blessed. Thus you have sanctified our nature so that we may sing praises to your Lordship.

By the help of the all merciful, the explanation of the sacrifice has come to an end and to Jehu (Jahwe) be glory, power and praise without end.

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